



The South India CHURCHMAN

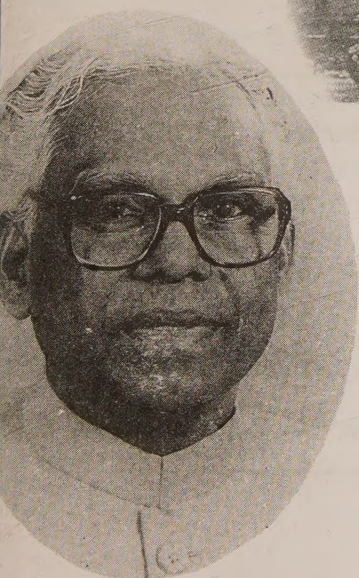
The Magazine of the Church of South India

● JULY, 1997

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GOLDEN JUBILEE
YEARS

1947 - 1997

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Opinions expressed by the contributors do not commit the C.S.I.

THE SOUTH INDIA

CHURCHMAN

The Magazine of the Church of South India

JULY, 1997

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THOUGHT FOR THE MONTH

When Christ calls a man, He bids him come and die. It may be a death like that of the first disciples who had to leave home and work to follow Him, or it may be a death like Luther's, who had to leave the monastery and go out into the world. But it is the same death every time—death in Jesus Christ, the death of the old man at His call. That is why the rich young man was so loath to follow Jesus, for the cost of following was the death of his will. In fact every command of Jesus is a call to die, with all our affections and lusts. But we do not want to die, and therefore Jesus Christ and His call are necessarily our death and our life.

— Dietrich Bonhoeffer, *(The cost of Discipleship)*

When Jean Jacques Rousseau was hunted and hounded from one place to another on account of his opinions, voltaire heard of it and although Voltaire did not share Rousseau's views, he invited him to come and live in his home. And when Rousseau finally arrived, Voltaire embraced him and said, 'I do not agree with a word you say, but I will fight to the death for your right to say it.'

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President's Agenda

The Church of South India felicitates His Excellency Mr. K.R. Narayanan on his being sworn-in the tenth president of the sovereign democratic, secular republic of India on July 25, 1997. Incidentally he happens to be an old student of CMS College, Kottayam. Christians all over the world have a hoary tradition of praying for the rulers who exercise authority over them. St. Paul exhorts the christians in Rome 'to submit themselves to the governing authorities for there is no authority except that which God has established.' (Romans 13:1). Mr. K.R. Narayanan is assured of the prayers, best wishes and blessings of christians all over the land.

He has a tight agenda on his hands. Terrorism still continues to haunt the northern frontiers and there is insurgency elsewhere. He can be expected to use his diplomatic skills to bring to an end this senseless violence and belief in the law of the jungle. The socio-political and economic causes for the proliferation of insurgent movements have to be analysed and addressed to and the nation must be firmly put on the road to prosperity with the establishment of peace on all fronts among all sections.

Some of our politicians lose no opportunity to inject their myopic vote-bank politics even in non-partisan matters such as the election of a president and many exposed themselves by harping on the social background of the president as though all the merits he had were only secondary whereas everyone knows he distinguished himself creditably in

whatever position he held. Their double standards are well-known. On the one hand they'll cry hoarse that casteism should be obliterated; on the other hand they'll, by subtle means, let no one forget his/her caste! It is encouraging to note that when some among the mediapersons sought his reaction to his being the first dalit head of state Mr. K.R. Narayanan sagaciously replied he would be 'just a president' making it abundantly clear he is the president of all the people of India irrespective of their caste, colour, creed,

A View from the Pew

language or region! This augurs well for our land.

As president he will have to strengthen the democratic institutions of the country. He will have to keep constantly before him the pledge he has taken to protect, preserve and defend the constitution. He may only be a constitutional head of state and his freedom may be circumscribed by the provisions and compulsions of the constitution and the parliamentary system of democracy in force in our country and yet the constitution vests him with enough residual, discretionary powers to help him take the right decision to guide the country in these troubled times when coalition governments have come to stay. He will be called upon to guide, advise, warn and restrain and he will have to shun the path taken by some of his predecessors who allowed

themselves to be used as rubber stamps of a domineering executive. He has to remember that his loyalty is not to any party or a person but to the constitution and to the people of India, the real political sovereign of the country. Globalization and economic liberalization are the visible marks of our trade and commerce now and the Multi-National Corporations are dotting the economic landscape of our cities everywhere but it is doubtful if the prosperity they are supposed to signify percolates to the man on the street. Care must be taken to see that the common man is not crushed by these MNCs and the poor are given the due attention in the board rooms of the tycoons and market forces are not allowed to swamp the poor into dust and oblivion!

Above all the president has to be non-partisan and secular. He should not only be fair but also seem to be fair and should rise above all man-made barriers of caste and colour, language or region. India has always been a meeting place of cultures and peoples, civilizations and creeds and her strength lies in her unity in diversity. He will be expected to be the guardian of secularism, giving equal protection to all religions. He will have to exercise his influence to keep in check the rising tide of fundamentalism of any religion and create conditions where all religions will enjoy equal status and protection thus promoting communal harmony. He has to reign and not rule and if he could ensure peace on all fronts during his reign that alone can be a lasting achievement of his presidency. ■

ESSAY COMPETITION

**WCC Publications, the publisher for the World Council of Churches,
announces an essay competition for young people on the topic**

Jubilee: the ecumenical relevance of a biblical theme for the church today

in connection with the Eighth Assembly of the WCC, to be held in Harare, Zimbabwe, in December 1998.

The Eighth Assembly will mark the 50th anniversary of the founding of the World Council of Churches. While 'jubilee' is now often used to describe any 50th anniversary, the origins of the term are in the provisions in Leviticus 25 for a 'jubilee' every 50 years, in which land was restored to its original owners and slaves were set free. In the prophetic literature of Israel, these elements of liberation were taken up in the announcement of the 'year of the Lord's favour' (Isaiah 61:2, a passage later cited by Jesus in his sermon in Nazareth as recorded in Luke 4:18-19).

ELIGIBILITY

The contest is open to **women and men born on or after 1 January 1964** and who are not members of the staff, Central Committee or programme unit commissions of the World Council of Churches.

GENERAL SPECIFICATIONS

1. Essays must be between 3000 and 5000 words, and may be submitted in English, French, German or Spanish, in double-spaced typewritten form on one side of standard typing paper, with top and bottom, left and right margins of 2.5 cm. (1 inch).
2. Essays must be the original, not previously published work of the author (brief quotations from earlier works may be included with a clear indication of the source). Entrants whose first language is not one of those listed may use the services of a translator, whose name must be included with the essay.
3. The name of the writer, address, telephone number and telefax and e-mail numbers (if available), as well as a brief biographical note (**including age and first language**) should be included with the entry **on a separate sheet**. **The name of the writer should not be included on the essay itself**. Entrants should also include an address where they may be reached after **1 July 1998** if different from their current one.
4. Entries may be sent by mail or by telefax to the address below, but should arrive not later than **1 May 1998**.

JUDGING

1. Essays will be evaluated on the basis of clarity, originality and ecumenical vision as assessed by a panel of judges.
2. The judges will select a prize-winning essay and up to ten other awards. These entries will be published either in an issue of Ecumenical Review or in a book by WCC Publications.
3. All entries will become the property of WCC Publications and will not be returned to the authors. **Please keep a copy of your work.**
4. We regret that it is not possible to correspond with entrants regarding the decisions of the judges.

PRIZES

The winning essayist will receive an invitation to participate in the accredited visitors' programme of the WCC's Eighth Assembly in Harare, Zimbabwe, in December 1998, with all expenses paid for travel to Harare and board and lodging during the Assembly. Other prizes will be in the form of certificates for the purchase of theological books.

MAILING ADDRESS

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DEADLINE FOR RECEIPT OF ENTRIES: 1 MAY 1998

Church of South India Golden Jubilee Songs



Chorus

Come let us Praise and Rejoice
Come to celebrate with Repentance
Double Jubilee of our Church and Nation

Stanzas

1. Founders erected a signpost for unity
Foundations laid for true human Community
Fifty years of struggle with Prayers of Litany
Forward marching for tryst with destiny.
2. Church is meant to be the Father's House
Sign, Agent and foretaste of God's Reign
To help all people to enter God's House
Of fuller life be it yours or mine.
3. Country is meant to be haven of peace
Justice for all with equal opportunity
To overcome evils of caste, creed, plurality
And strive towards social harmony
amidst diversity.
4. Come let us celebrate and assess
The failures and strengths we possess
To become one family of brothers and sisters
To create new history for posterity.

Bishop M. Azariah

(Tune : Jabse pyara-Yesu aya)

Chorus : We're rejoicing, in the unity
Of the CSI Golden Jubilee
We go witnessing
To what the Lord has done
Let us praise the Lord
'That they all may be one' (2)



1. We thank the Lord, worship his majesty
in adoration (2)
in adoration
Great things he has done for all the people (2)
Throughout the World
'That they all may be one' } (2) —We're ...
2. We will sing-of the mercies of the Lord
For ever and ever (2)
Ever and ever
We 'll declare God's love for every one (2)
Throughout the World
'That they all may be one' } (2) —We're ...
3. Consecrate our Fiftieth year
Proclaim liberty (2)
Proclaim liberty
Trumpeting the truth declaring unity (2)
Throughout the World
'That they all may be one' (2) —We're ...
4. Surely goodness, unfailing kindness
Shall follow us on (2)
Follow us on
With courage, confidence, we go marching on (2)
Throughout the World
'That they all may be one' (2) —We're ...

The Rev. Dr. B.S. Devamani, Director, CSI Ecumenical Relations

Letters from the readers are welcome covering all aspects of Faith and order, Life, Work and Witness of the church and also their reflections and opinions on what appears in these pages. They must be precise, clear, brief and preferably type-written. They may be edited for reasons of space, clarity and brevity.

— Ed.

THEY SAID IT

Heard at the CSI Golden Jubilee Pastors Convention in Bangalore

CSI has been founded on the vision and commitment of torch-bearers who paved the way for various traditions ecclesiastical and non-ecclesiastical to come together and live and witness in unity through diverse ministries, diverse traditions holding on to one Lord and one Faith.



There was a wise man in a town who could predict anything that the people wanted him to. There was another man in the same town who thought he was wise and he went to challenge the wise man. He took out a bird from his bag and showed it to him and asked whether the bird was alive or dead. Then he pulled back his hand and hid the bird behind him. The wise man looking at the face of the man said 'It is in your hands.'

The life and growth of the church is in our hands. God has given this great responsibility to the leaders of the church. We can crush it and kill it, or we can also make it more alive. It is all in our hands. It is in the hands of this generation either to strangle it or let it go and march forward.

The success of our programs depends largely on the cooperation of the pastors. Your participation in the programs will be a great source of inspiration for you, and enable your congregations to take part meaningfully in the Jubilee Celebration. I am sure that you will be blessed with a greater sense of oneness and of pride in belonging to the C.S.I.



The mandate given to you (clergy) by God is to relieve the thirst in the human soul. The real reason for the present state of social turmoil in our country is lack of identity of a feeling of togetherness. When the links that bind togetherness weakens, the rot sets in, in the homes, in the society and in the country at large. If one pastor could rebuild one home in his parish in a month I am certain you have adequately responded to your calling. Making or marring a congregation is entirely in your hands.



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'LIBERATION FROM JUBILEE PERSPECTIVE'*

DR. R. YESURATHNAM

in the Old Testament, people were first liberated and then they were united and integrated into a nation-'the People of God'. Hence a better order of the theme would be 'Liberate, Unite, and Celebrate'! Such unity itself becomes an occasion for celebration. The inauguration of the Church of South India on September 27, 1947, was hailed by churches all over the world as the greatest event in the history of the christian church since the Reformation. And what a celebration it was! Time has come 'to ring out' the old half a century and to 'ring in' the new half a century. Naturally, there will be lot of excitement, jubilation and celebration. The question is, how shall we celebrate the Golden jubilee of the CSI?

A bigger question than that is, do we have much to celebrate about? The Presbyterian Church of Mizoram had its centenary celebrations on Jan. 11, 1994, and that for two reasons - in the first half itself the church emerged as a self-reliant church; in the next half it became a strong missionary church. What has the Church of South India achieved during the last 50 years? Why so much ado about Golden Jubilee? Is it a time to reflect or a time to celebrate? It is doubtful if we have very much to celebrate about. If a balance sheet were prepared of our achievements and failures, the things that stand out on the debit side far outnumber the things on the credit side. So this is a time more for reflection than celebration, because 'the acceptable year of the Lord' has not yet arrived. How many of our

brothers and sisters who should also have been celebrating with us are no more with us having migrated elsewhere for they were the victims of rampant corruption at higher levels, subtle forms of violence, authoritarianism and power struggles! It appears as if we have given only secondary importance to kingdom values of justice, peace, integrity and equality. Hypocrisy seems to have become our common credo. The more we talk of corruption and justice the more it looks as though corruption and injustice are there to stay with us! The more we talk of Christ, the less Christ-like we are becoming. The more religious we become, the less we care about love and righteousness. Moral preachers and do-gooders abound, but they spend their time spewing empty rhetoric like the pharisees and scribes.

Bishop Premasagar in one of his articles has drawn our attention to the following lapses. *In the first place*, The Indian bishops and presbyters have come to understand themselves not so much as the servants of the Servant Lord, but as elitist administrative cadres. Such self-understanding naturally lends itself to the creation of monarchical and hierarchical structures which are least constructive and most destructive... And these structures were fortified by the bonded-labour mentality and attitude of the church workers towards the authorities that be. In other words, the Church has become captive within the western missionary structures in its style and functioning. Ecclesiastical structures appear to be status symbols as in the political sphere'.

Secondly, self-support and self-reliance projects and

programmes are geared to serve personal interests of the bishops and the presbyters and not the developmental and social issues that confront the people. *Thirdly*, the manner in which the church elections are conducted has become so undemocratic that it keeps breaking the fellowship and unity of the church at all levels. As Bishop Premasagar himself puts it, 'Every election alienates the majority in preference for a few'. *Fourthly*, even theological education and ministerial training have become elitistic. Graduates even with basic degrees are not willing to serve in villages where the need is greater than in the cities. To add to this, there are innumerable court cases and disorderly elections to the bishopric which are increasingly making the church bankrupt. Consequently evangelism which should be given top priority is pushed back into oblivion.

But it is not fair to blame the leadership and the authorities alone for whatever has gone wrong with the church. All of us together have contributed to the present state of affairs which leaves a lot to be desired. The Church of South India, inspite of all these lapses and weaknesses, is not a God-forsaken church. Therefore it is a time for serious introspection and renewal. We need to *reflect, repent* and *rededicate* ourselves. It is also a time to rejoice, rejoice not over our achievements, but over the fact that God has been faithful, and continues to be so, inspite of our disobedience and poor performance. *It is God's faithfulness and His graciousness that occasion our celebration of the Jubilee year.*

When we celebrate the Golden Jubilee of the Church of

* (A paper presented at the CSI Golden Jubilee Theological Consultation of CSI-CNI-MarThoma Theological Teachers Logos Bhavan, Jeedimetla, Secunderabad.)

South India the main thrust should be the proclamation of the gospel of liberation, as Dr. J.R. Chandran has rightly pointed out in his article, 'A Call to Renewal'¹ This brings us to our actual topic 'Liberation from Jubilee Perspective'.

The Jubilee here understandably refers to the Jubilee in the Bible, the Biblical Jubilee. Of course, it is significant that the Golden Jubilee of the CSI coincides with the Golden Jubilee year of the political independence of India. It is also important to remember that in 1998 the WCC will be celebrating its Golden Jubilee year. It carries with it the connotation of joyful celebration. But the reference to the Biblical Jubilee goes far beyond this everyday meaning as a careful study of the Biblical stipulations pertaining to the jubilee year recorded in Lev. 25 would tell us.

The word jubilee in a Judeo-Christian context, according to the Law in the Jewish Scriptures (Lev. 25) is a year occurring once every fifty years, when Jewish slaves regained their freedom, and land reverted to its former, that is, actual owners. Its impact is strongly communal in the sense of communitarian and social.

In the Jewish tradition the Sabbath, the Seventh day, is to be respected as a day of rest and affirmation of the relationship of the community of Israel with God. Each seventh year, the Sabbatical year, extends the theme of rest and refreshment. The land is of God; the land bears the People of God, and so it deserves the same rest from work. Hence fields are left fallow in this year; slaves are liberated and land debts are remitted. The main point of the Sabbatical year is that it is intended to restore just relationships in society.

The Sabbatical year and the Jubilee year belong to the same tradition. According to Lev. 25:8-31, every 50th year, that is, the year following the seventh Sabbatical year was declared as the Jubilee year. The Celebration would begin by the blowing of the trumpet or ram's horn on the day of Atonement. The Hebrew word for the ram's horn is 'yobel' or 'yobel' from which the English word 'Jubilee' is derived. Of course the meaning of the Hebrew 'yobel', rendered in Latin translation of the Bible as *Jubilaus* is not so clear. But one thing is clear - the central point of the Jubilee year is that the people are exhorted to 'hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants'. (Lev. 25:10). According to the Leviticus passage, the Jubilee year is a period when all unjust inequalities are removed and harmonious relationships are restored. Every one is restored to his ancestral property, slaves are set free and debts are cancelled. Thus the Sabbath, Sabbatical year and Jubilee year together constitute one complex reality.

Unfortunately the Law of Jubilee appears to set out an ideal of social justice and social equality which was never to be fully realized. The cancellation of debts and the release of slaves was demanded only every 50 years, an unrealistically long period. And there is no historical evidence to show that the law was actually applied. Two legislative passages do refer to it (Lev. 27:16-25; Num. 36:4), but they belong to the final revision of the Pentateuch. On the subject of the liberation of the Hebrew slaves, Jer. 34:14 quotes Deut. 15 but not Lev. 25. Another even less probable allusion may be found in Is. 61:1-2. Here the prophet proclaims a year of grace and emancipation for the captives; but this text is certainly post-exilic.

The other problem is that nowhere outside the Bible is the 50th year marked by a redistribution of land or a cancellation of debts and of persons taken as sureties; nor is there any evidence of such a general liberation at any time whatever. However, the Jubilee themes are very clearly and strongly expressed in the Book of Jubilees (an apocryphal Jewish work) which was written about 135 BC and about 96 BC. But this work remained almost a dead letter. Whatever be the origin of the concept of the Jubilee year, and whatever be its specific history in the Jewish tradition and scriptures, the Jubilee had come to be regarded as an integral part of the vision of the future, the vision of the fulfillment of God's rule and His righteousness. We need to recognize that Jubilee is the time when people get things right before God. Acts of injustice, oppression and exploitation are firmly and squarely responded to. Jubilee is the time for reunification, when the people return to God, giving thanks for blessings received, repenting for failings, and rejoicing in hope. It is a time to confess that we, as the children of God, have been disobedient, quarrelsome and ungrateful. We are divided by greed, by hunger for power and position, by enmity, by lack of love and trust. Jubilee is a time when we are called to renew our trust in God's ability to right the scales of justice. It is a time to renew our faith that God by forgiving our sins is able to liberate us and transform our lives. It is a time for sharing the gospel of forgiveness and reconciliation by forgiving one another. Jubilee reminds us that God in His grace has remained faithful to us and continues to be so, a fact which should prompt and compel us to reconcile ourselves with one another and with God. All this is underlined by the fact that the

1. People's Reporter, June 1-15, 1997

Jubilee year is to be proclaimed on the day of Atonement. Konrad Raiser (the General Secretary of the WCC) has very clearly and effectively expressed this when he wrote, 'The intention of the biblical jubilee was to break periodically the inevitable historical dynamic of acquisitiveness and domination leading to exclusion, and to restore the opportunities for life in community to all. Already in the prophetic tradition (Is. 61:1-2); and (Ezk. 46:17) the jubilee had become a symbol of salvation. As such it was reappropriated by Jesus who used the Sabbath and the jubilee tradition as a concrete representation of the coming Kingdom of God, extending its promise beyond the Jewish people to those considered outside the covenant. In the first sermon at Nazareth (Lk. 4:18-19), Jesus proclaims liberty in quoting Is. 61, leading to the affirmation 'Today this word of Scripture is fulfilled in your hearing' (Lk. 4:21).

The specific Sabbath rule of the cancellation of debts, which already in Lev. 25 is integrated into jubilee framework, is reflected in the Lord's prayer (Mat. 6:12) which thus becomes a jubilee prayer. (also see Mat. 18:23 pp; 2Cor. 6:2)... Through this reappropriation of the jubilee tradition, the utopian legislation of Lev. 25 was transformed into a powerful prophetic vision of the new life in community in the horizon of the Kingdom of God.

The periodicity of the sabbath and the jubilee year is radicalized in the eschatological now or today. Any moment can become the year of God's favour, the time of salvation... This is the 'revolution' of the gospel which leads to a transformation of values and a genuine reconstruction of community' (BTF. Oct-Dec. 95)

Thus the biblical jubilee provides us with the right perspective to consider the

particular theme of liberation in the context of the general theme, 'Unite, Liberate and Celebrate'. At the very outset we affirm that the same God who liberated the people of Israel has revealed Himself in the Person of Jesus of Nazareth as the *Liberator of all*, including the natural order, the whole creation which is groaning to be liberated. What is it that we need to be liberated from in the first instance? St. Paul would say, it is the liberation of our human nature. This is evidenced by his use of the word *Sarx* (flesh). By 'flesh' he means human nature in all its weakness, its impotence and its helplessness - human nature in its vulnerability to sin and to temptation. *Sarx* implies everything that attaches a person to the world instead of to God. To live according to the flesh is to live a worldly life. The flesh then is the lower side of our nature. So in the first instance, it is liberation from the bondage of the flesh into the freedom of the Spirit (*Ruach, Pneuma*). Spirit to Paul, represented a power which was divine. By the Spirit Jesus meant the spirit of truth who is able to set us free by leading us into all truth. Paul also talks about our entry into the family of God by adoption which is our true freedom. All this, Paul says, is effected by the Holy Spirit. It was Paul's picture that when a person became a christian he/she entered into the very family of God. What a freedom! What a freedom to celebrate!

Secondly, there are certain wrong traditions that have developed in the CSI, especially with reference to the practice of the ordained ministry, from which the ministers as well as the people are to be liberated. There is the three-tired ministry which, in course of time, has assumed the nature of *thrivarna* structure, a

rigid hierarchical oppressive structure. This has almost sidelined the laity, the people of God, who are the church. Referring to the fatal error committed by the Joint Committee on Church Union, Rev. C. Arangaden has rightly observed:

'The single greatest error was the Committee's choice of a three-tired ministry, making episcopacy, however hedged by certain dubious formulae, the apex of the pyramid and the presumption that without episcopacy there could be no united church. No one seems to have recalled the shady origins of the church of England (People's Reporter Oct. 1-15, 1996).

The clergy, especially the episcopacy, need to be liberated from this exploitative and oppressive structure so that they can meaningfully express the Church's prophetic concern for justice and involvement in service.

Then there is also the wrong notion about the minister as priest. The Presbyter and the priest are not synonyms. Priest is an OT concept and it refers to the person whose business is to offer sacrifices and perform other ritual functions in the Temple or Sanctuary. The main characteristic of a priest is passivity. The minister or the presbyter (including the Bishop) on the contrary, is a pastor whose business is to exercise the ministry of pastoral care and counselling, always on the move going to the people. While the concept of priest is closely associated with Indian *poojari* concept, the concept of a minister is closely associated with the concept of a prophet who speaks from God as God's representative, ready to take all possible risks that go with the prophetic ministry. Therefore, the

minister needs to be liberated from the priest or *poojari* concept which has not only distorted but also vitiated the practice of the ministry.

Thirdly, there are certain distorted notions of authority and power associated with the ordained ministry again from which both the people and the ministers should be liberated. In particular, the episcopate should be freed from the wrong exercise of power and authority realizing that power corrupts and absolute power corrupts absolutely. Authority should be seen and conceived as *authoritative* and not *authoritarian*. Power should be seen as empowerment to serve the needy, the deprived, the marginalized, the powerless and the voiceless masses of the community. Not only the bishops, but the church as a whole should be liberated from the wrong conception of the church as a 'ruling community' instead of a 'serving community'.

Fourthly all of us are required to discern any trend that tends to fortify the hierarchical structures instead of breaking them such as the *chaturvarna* structure with the laity and women at the bottom, popularly known as the 'clergy-laity divide', the whole system of election dynamics - all have become oppressive, exploitative, destructive and dehumanizing. Liberation from such structural bondage is the need of the hour. The laity including women at the bottom of the pyramid are treated as the *shudras* in the caste-structure whose business is simply to serve the 'upper' castes. The time has come to realize and see the role of the laity as a prophetic one, prophetic in its function of being a liberating force. The laity should liberate themselves from the traditional role that is imposed on them without waiting for somebody to come and liberate them.

Fifthly, there is the wrong missionary policy from which the Indian church has to be liberated. No longer is this missionary policy requiring the converts to give up all that belonged to the former faith - their cultural, religious and spiritual values - is acceptable and desirable, because that would only lead to further impoverishment. We are required to attempt at a radical reconception of mission relevant to the Indian context.

In conclusion we once again affirm that the CSI is a pilgrim church, the church on the move; it is not an end itself. The church is moving towards a greater union. Greater and more concrete union with the CSI and Mar Thoma Church is being sought which at present remains only at the conciliar level. This is the only way to keep alive the vision of the founding fathers of the Church of South India. ■

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Fort,
Mumbai-400 001.

In the exhibition of paintings done by this woman painter there was this portrait, titled: 'My Husband.'

Below it was written: 'Not for Sale.'

★ ★ ★ ★

A modern employer is one who looks for people between the ages 25 and 30 with 40 years of experience.

GENERAL SECRETARY'S REPORT



Sometimes I get the feeling that our partner churches abroad are more enthusiastic about celebrating the Golden Jubilee of our church than we are!! All the churches in the United Kingdom with whom we have historical relationship invited Bishop Dandin, our Moderator to speak to them about the C.S.I. Jubilee. The Moderator and the General Secretary were invited to attend the General Assembly of the Church of Scotland in May. In addition to addressing the General Assembly, the Moderator gave a public lecture organised by the St. Thomas Society in Edinburgh. In July the Moderator addressed the British Methodist Conference in London, the General Assembly of the United Reformed

Church in Portsmouth, and the Church of England Synod in York. The Moderator's addresses were very well appreciated and created a lot of interest in the C.S.I. among the members of our partner churches in the U.K. In Newcastle also several programmes were arranged by the Rev. Gordon Shaw and Bishop Kenneth Gill and the Moderator celebrated the Eucharist according to the C.S.I. order and spoke in several places in the area. On 27, September the 'Friends of the Churches in India' are planning a big celebration in London.

Some of our partner churches in Germany were visited by our Deputy Moderator Bishop William Moses and two of our Directors, Rev. B.S. Devamani of CSI Ecumenical Relations and Rev. Deivasirvadham, Director of Pastoral Aid Department. CSI partnership groups that have established their links with some of our dioceses were visited. It was encouraging to note their interest and enthusiasm in the CSI and the ministries of our dioceses. Some of these groups have visited our dioceses. In the last week of his visit to EMS,

Germany a one-day partnership consultation was held for all the representatives of eight partnership groups, where several suggestions were made to improve the relationship links in the days to come. Their interest in the women's ministries and the youth concerns was clearly evident in their discussion. The Director had an opportunity to present some of the problems and difficulties particularly in organising group visits without proper preparations which would be taken into consideration for the future. One of the most interesting occasions was to attend the ordination service of our own C.S.I. women clergy namely, Rev. Hannah Niranjan by our Moderator and Bishop Shippert of Waldeck Kappel Church in Germany. Rev. and Mrs. Niranjans are serving in that church through partnership with KMD. There was also an opportunity to sing one of our well-known and popular lyrics in Kannada followed by a high tea with Indian samosas which were prepared by our German friends. There is a keen desire to build new partnership with our remaining Dioceses. ■

WANTED URGENTLY

Applications are invited from born-again believers with doctoral/post-graduate qualifications and relevant experience for Joshua Vision India project to work as Resource Associates in Social Anthropology, Missiology and Holistic Gospel. Remuneration is negotiable. Please **contact immediately by phone at 040-7173520/040-7172408** and mail your application along with personal testimony, bio-data and testimonials before **September 15, 1997**, to

Dr. B.E. Vijayam
Co-ordinator
Joshuva Vision India
12-13-626, Nagarjuna Nagar

Golden Jubilee Time-Table

I. Jubilee Vision

- ★ Celebration of and Striving for Unity among Churches.
- ★ Participating in the Liberation Movements.
- ★ Reflecting on the Life and Work of the Church.
- ★ Initiating and Realising Reconciliation Moves.
- ★ Renewal for Re-dedication for the Mission and Ministry.
- ★ Resource Mobilization for New indigenous Ventures in Mission and Evangelism and Development.

II. Jubilee Programmes

1. CSI Bishops Retreat, Attibele, Near Bangalore, April 17 - 18, 1997.
2. CSI Presbyters Jubilee Convention under the aegis of Pastoral Aid Department - May 14-16, 1997, Bangalore.
3. Jubilee Conference of CSI-CNI-MTC Theological Teachers and Students in conjunction with Department of Ecumenical Relations. August 8-9, 1997, Jeedimetla, Secundrabad.
4. Consultation-cum-Conference on Mission perspectives under the auspices of the Department of Mission and Evangelism, August 14-16, 1997, UTC, Bangalore.
5. Laity Central Assembly sponsored by the Synod Laity Department-August 22-23, 1997 at Madurai.

6. Children's Jubilee Rally under the auspices of the Synod Department of Christian Education, September 1-2, 1997, Coimbatore.

7. Youth Convention and Sports meet organised by the Youth Committee-September 5-7, 1997 at Bishop Caldwell College, Tuticorin.

8. Celebrating a Jubilee Sunday, September 14, 1997

9. Renewal and Reconciliation Moves.

10. Seminars and Consultations.

11. Diocesan Jubilee Conventions.

12. Women's Regional Assemblies organised by the CSI Women's Fellowship.

13. Diocesan Celebrations - September 19-21, 1997 (Former Missionaries will take part in the celebrations).

14. Central Celebrations at Chennai - September 26-28, 1997.

SEPTEMBER 26, FRIDAY

11.00 a.m.

Inaugural worship and dedication of the Jubilee Auditorium, CSI Centre, Chennai and Seminar on Development.

2.00 p.m.

Gathering of Floats at the Gandhi Statue Marina Beach; gathering children and people

at the Good Shepherd Church-procession to the St. George's Cathedral for public meeting.

5.00 p.m.

Public meeting, Felicitations, Greetings, Messages and cultural programmes.

SEPTEMBER 27, SATURDAY

9.00 a.m.

Thanksgiving service at the St. George's Cathedral, Chennai.

3.00 p.m.

Gathering at the Good Shepherd Church - procession to the St. George's Cathedral.

5.00 p.m.

Public meeting - messages - greetings - cultural programmes etc.

SEPTEMBER 28, SUNDAY

Morning

Sunday worship services in local churches in Chennai.

11.00 a.m.

Seminar - 'CSI Beyond fifty years', and closing worship.

SEPTEMBER 29, MONDAY

Excursion for the Overseas Guests.

TUESDAY 30.09.1997

Consultation on Partnership in Mission CSI Centre, Chennai.

III. Jubilee additional

Programmes suggested to the Churches and Institutions in the Dioceses

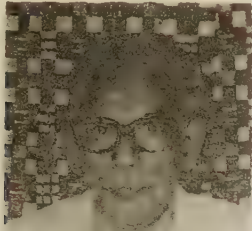
1. Jubilee Essay Competitions for Children

2. Jubilee Art and Music Competition

(Contd. on Page 12)

A TRIBUTE

He lived to a ripe old age of 89 and then was seen no more in



our midst for God took him away on July 9, 1997. His was a beautiful life for it was a life of commitment, sacrifice and dedication. His life was a perennial source of inspiration and an abiding blessing to us all. By profession he was a teacher, by divine commission he was a music master; but he did not live by music; he lived for it. He brought music into our lives and offered it as a pleasing oblation to the Lord. He brought sun-shine into our homes. He was a unique musician. In early 50's when cinema industry was at its peak he could have used his talent to make money, lot of it, for himself but he spurned it but chose to use his talent to enrich others - countless boys and girls with the gift of music. He organised summer violin classes and gave generously of his gift to all in the space of a summer vacation. Even his vacation was used to enrich others.

We are told some centuries ago in a country we know as Germany today another great musician dedicated himself to the service of the Lord spurning lucrative offers from the secular world! He was known as Johan Sebastian Bach!

Our music master was a disciplinarian. He would purposely schedule a violin class when two popular foot-ball teams would meet in an exciting final in the local grounds and there would be many absentees that day and none of them would ever again be admitted into the class! As a result some of his students are great violinists and discerning musicians today!

Soon after the classes were over we would all run crossing over rivulets and rivers and the green paddy fields towards Zeilen bungalow nestling in the midst of a coconut grove, there to be carefully trained under his watchful and patient eyes. What an idyllic ambience to be introduced to Beethoven and Bach, Mendelssohn and Mozart!

Those were the glorious days at Sirkali in Thanjavur District when the Lord brought him to join a German missionary Rev. W. Hellinger and they both together created a choir which ministered gloriously to the Lord in his sanctuary through music for more than two decades! They were the first to cut a disc of devotional songs and thus pioneered the proclamation of the Gospel through mass media which was later exploited so effectively by other sectarian groups! Indeed they were forerunners and visionaries who were much ahead of their times!

In a world where even highly placed officials were willing to crawl when asked to bend, he was too proud even to bend! He could never compromise! Yes, for him was yes and no was no - foolishness some of us would say or call it lacking in wordly wisdom; but the scripture, I believe, calls it uprightness!

He was a simple man, soft spoken and a highly cultured gentleman. He lived frugally and his needs were minimum, was never known for ostentatious life-style. When all around, there was a scramble for making money by all means and many made it their only goal in life, he shared his gift freely with others touching and enriching their lives immeasurably! His life itself was a gift of God and what he freely received, freely did he give.

He was also good at culinary arts. None could surpass him in making goose-berry jam which he would distribute to us all with love and affection! He was a voracious reader! His command over the English language was unbelievable

considering the fact he had not gone to a college. The voluminous music scores he patiently penned would defy print in neatness, legibility and perfection. Above all he had a heart that had an immense capacity to love - another rare gift! Of him, indeed the Master will be proud to say, "well done, my good servant!"

Mankind owes much to such great souls who empty themselves that we may be filled, who give so generously of themselves that we may have it abundantly, who pour themselves out with gay abandon that we are enabled to have in it a glimpse of divine generosity. By his selfless life of total commitment and devotion to his calling he has hallowed for ever the very ground where Ziegenbalg Jubilee church stands in Sirkali.

Chelliah Solomon, our beloved music master, a violin tutor par excellence, has been and will always remain a perennial source of inspiration in life as well as in death. Good-bye, dear sir, good-bye! May goodness and mercy follow you wherever you be! ■

OBITUARY

Precious in the sight of the Lord is the death of the righteous.
Psalm: 116: 15



Rt. Rev. C.S. SUNDARESAN

Rtd. Bishop of Rayanampeta Diocese slept in the Lord on Aug. 15, 1997. Memorial Service at the Christ Church, Ramikole, Hyderabad at 6.30 P.M. on 16.8.1997.

Inserted by:

Dr. (Mrs.) E.L. Dhanaraj, Mrs. Lenina Moses, Dr. (Mrs.) F.C. Shakthini (Daughters),
Dr. V.J. Dhanaraj, Mr. E.S.D. Thambiraj (Sons-in-law)

Grand Children and Great Grand Children.

- | | | |
|---|--|---|
| 3. Jubilee Song Writing Competition | 8. Jubilee get-togethers of Retired Pastors, Teachers, Medical and other Church Workers. | 11. Naming Jathras and Festivals and Revival Meetings as 'Jubilee Jathras and Festivals' etc. |
| 4. Jubilee Fellowship Meals | | |
| 5. Jubilee Seminars, Conventions, Retreats and Conferences | 9. Jubilee Youth Outings and Excursions into other Dioceses. | 12. Bible Studies on the Jubilee Theme |
| 6. Jubilee Sports and Games | | 13. Bible Quiz Programmes. |
| 7. Renovation of Cathedrals, Churches, Parsonages and Church institutional buildings in connections with the Jubilee. | 10. Jubilee Inter-Church and Inter-Diocesan Exchange Visits. | 14. Jubilee Prayer Groups for Renewal ■ |

The Council for World Mission, London, United Kingdom

SECRETARY FOR MISSION DEVELOPMENT AND EDUCATION

Mission development was the powerful dynamic that led to the formation of the Council for World Mission in 1977. Active and committed mission development must continue in all CWM churches if the founding purpose of CWM is to be pursued. Furthermore, new development in mission is essential if our mission is to be relevant to the challenges and needs of an ever changing world.

In order to stimulate this key aspect of work in and between CWM churches and more widely with the world church, the 1997 Council meeting in Botswana agreed to authorise the appointment of a Secretary for Mission Development and Education to continue the work started initially through the unit on Education in Mission with priority given to mission development. This person is to be a member of the executive secretariat under the leadership of the General Secretary, and would have primary responsibility for encouraging and helping CWM churches to identify their priorities for mission in the light of the Gospel as it relates to local and global situations. The Secretary would also help CWM churches to translate these priorities into short to medium term mission programmes that express a holistic view of mission.

Thus, the Secretary for Mission Development and Education will:

1. with the help of national or regional mission enablers devise appropriate mechanisms for CWM churches to identify the priorities for mission in their own contexts taking into account both local and global realities, and how these priorities for mission may be put together in a programme of mission thinking and action;
2. arrange for regional and/or global workshops and training schools for those persons from CWM and other churches who are responsible for stimulating thinking about mission in their churches and animating church members for great involvement in mission in their personal and church life;
3. co-ordinate work with the Director for Communcation to enable CWM churches to share their work and experience in mission thinking and action with other churches both within and outside CWM so that "we may learn from one another";
4. co-ordinate work with the Secretary for Personnel and Training to put together for CWM churches programmes of leadership training both at home and abroad and to arrange for short-term and long-term missionary exchanges;
5. co-ordinate work with the Secretary for Finance and Stewardship to assist CWM churches in stewarding their financial and material resources for mission and in planning a schedule for requests for assistance from the common pool of CWM's resources;
6. work with the General Secretary in relating to CWM churches and in sharing both within CWM and more widely the challenges for world mission today and the concerns of partnership in mission.

Further details, including and application form can be obtained from:

The General Secretary
Council for World Mission
32-34 Great Peter Street
London SW1P 2DB
United Kingdom

Tel : +44 - (0) 171 - 222 - 4214
Fax : +44 - (0) 171 - 222 - 3430
email : dpn@cwmission.org.uk

The closing date for application is 15th September 1997. Interviews to be held toward the end of September with a view to confirming appointment as soon as possible thereafter.

DALIT ISSUES HIGHLIGHTED IN GENEVA

Speaking to the United Nations Human Rights Commission at Geneva Mr. Henry Thiagaraj director, Dalit Liberation Education Trust, said, "Violence suffered by dalits and violations of human rights especially caused by societal violence based on deep seated prejudices and



religious belief go unnoticed, though they are a significant number to attract and prick the conscience of the world."

Even an all party political consultation does not find a solution as the caste prejudices are so deep seated. It is easy to say there is no caste discrimination in India whereas every village is divided into a caste village and a dalit colony. This segregated housing is good enough to deny them equal rights and deny them government benefits. The Sunday newspapers carry matrimonial

advertisements which invariably mention a particular caste bride seeking a bridegroom of the same caste or vice versa.

The Indian constitution says that there should be no discrimination on the basis of caste, religion, language and sex. But a presidential order of the Government of India, 1950 Article 19 para 3, allowing certain concessions to scheduled caste people discriminates against the christian converts depriving them of these benefits. Since 1990 dalit christians have held massive rally and public meetings at Delhi in which leading national leaders participated and condemned discrimination against them. A memorandum was presented to the president of India and to successive prime ministers. Two former prime ministers (Mr. Rao and Mr. Deve Gowda) when they were in office gave an assurance to bring the Bill in parliament to end this discrimination against dalit christians.

This bill was made ready but has not been introduced and the discrimination continues. This delay itself is evidence of the discrimination against christian minorities.

In the existing social scenario of the country, a dalit is a dalit, no matter to which religion one belongs. Even today in any village, however progressive it could be, the christian dalits live in separate *cherries* or *wadas* or colonies along with hindu dalits. There is intermingling of hindu and christian dalits

in terms of cultural and social interactions. Yet when distributing Government benefits like loans, dalit christians are denied the same benefits: on the grounds of religion they are discriminated.

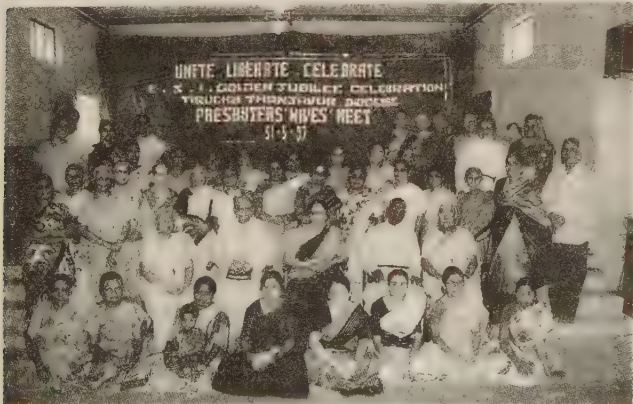
In terms of social oppression and violence committed like slaughter, rape and assault there is no discrimination between hindu and christian dalits: To mention a few, the atrocities perpetrated against dalits at Sankarankulam (July 1960), Villupuram (1980), Karamachedu Tsundur Kodiankulam (Oct. 1995), the majority of victims belong to dalit christians. Dalit leaders who were slain from time to time in any incident belong to christians of dalit origin. Yet Indian Civil protection laws are not extended to the dalit christians.

The great champion of Human Rights in India, the late Dr. B.R. Ambedkar said: "The Hindus practise injustice and tyranny against Untouchables only because they are weak. First, Untouchables cannot face social and religious persecution, so long as they remain weak and divided. Secondly, they do not possess enough strength to face the tyranny. With those two conclusions, the third one automatically follows. That is the strength required to face the tyranny needs to be procured from outside". The strength required to face the tyranny of Hindu casteism comes from the "Universal Declaration of Human Rights" he said.

TRICHY-TANJORE DIOCESE PRESBYTERS' WIVES MEET

As part of the diocesan celebration of the golden jubilee of the Church of South India, the Women's Fellowship of Trichy-Tanjore Diocese conducted a

meeting of all the Presbyters' wives on the 31st of May, 1997. The wives of retired presbyters and two veteran sisters now in retirement at Bangalore, Sr. Joy Whitin and Sr. Jane Moses were special invitees to this meet.



It was a very happy gathering of about 60 ladies from all over the diocese. The Bishop, Rt. Rev. Dr. R. Paulraj, gave a very inspiring inaugural address on the Jubilee Theme, 'UNITE, LIBERATE AND CELEBRATE'. This was followed

by another inspiring message by our bishopina on the concept of the Jubilee year.

Rev. Josephus Jeyaraj conducted a Bible-study based on the life and work of Deborah followed by a very interesting quiz programme conducted by our bishopina.

There was also a 'Bring and Buy Sale'. Each one of the participants had brought some things worth Rs. 25.00 for this sale and the articles were sold on the same day.

Rev. David Dorairaj, Chairman of the Tiruchirapalli District church council, conducted the closing worship in which he preached on the role of the presbyters' wives in relation to the Jubilee theme. Mrs. Jebaseeli Jeyaraj, the Diocesan W.F. Treasurer proposed the vote of thanks.

THE LEPROSY MISSION REQUIRES THE FOLLOWING PERSONNEL

DOCTORS

Qualification

<i>Medical Officer</i>	—	M.B.B.S.
<i>Surgeons</i>	—	M.S.
<i>Dermatologist</i>	—	Diploma/M.D.
<i>Ophthalmologist</i>	—	Diploma/M.S.

Location: To work in the various TLM hospitals situated in different places in India.

Salary: The basic salary will range from Rs. 3,350 to Rs. 12,150 according to qualification and experience.

Apart from this, they will be entitled for Dearness Allowance, Non Practising Compensation, Children's Education Assistance, Post Graduate Allowance, Allowance for Technical Books, Contributory Provident Fund, Govt. Pension (FPS), The Leprosy Mission's Financial Assistance after Retirement, Gratuity, Free Housing, Leave/Home Town Travel etc.

PRINCIPAL FOR VOCATIONAL TRAINING CENTRES

B.E. with Mechanical Engineering

Location

Vizianagaram	—	(Andhra Pradesh)
Bankura	—	(West Bengal)
Champa	—	(Madhya Pradesh after 1 year)

Salary: The Basic Salary will range from Rs. 3,350 to Rs. 8,450 according to experience.

Apart from this, they will be entitled for Dearness Allowance, Children's Education Assistance, Allowance for Technical Books, Contributory Provident Fund, Govt. Pension (FPS), The Leprosy Mission's Financial Assistance after Retirement, Gratuity, Free Housing, Leave/Home Town Travel etc.

STATISTICIAN

To Assist the Asst. Director (Medical)

Qualification: B.Sc. with Bio Statistics (Or) Graduate with 1 year Statistician Course

Location: Delhi

Salary: The Basic salary will range from Rs. 1525 — Rs. 3075 according to experience.

Apart from this, they will be entitled for Dearness Allowance, Children's Education Assistance, City Compensatory Allowance, Contributory Provident Fund, Govt. Pension (FPS), The Leprosy Mission's Financial Assistance after Retirement, Gratuity, House Rent Allowance, Leave/Home Town Travel etc.

(Contd. on Page 16)

The C.S.I. Lectionary—July 1997

Sept. 14 Sun	Seventeenth Sunday After Pentecost <i>Celebration of Sunday as the Lord's Day</i>	Oct. 5 Sun	Twentieth Sunday After Pentecost <i>The Church in a Pluralistic Society: As Salt, Light and Leaven</i>
	Gen. 1:31-2:3; Rev. 1:9-18; Ps. 136; John. 20:19-23; Deut. 5:12-15; Mark. 6:1-6a; Luke 4:14-16;		Zech. 8:16-23; or Col. 4:2-6; or Amos 3:1-2; 1 Pet. 2:11-17; Ps. 82; Luke 12:32-34; Jer. 29:1-9; 1 Cor. 8;
Sept. 21 Sun	Eighteenth Sunday After Pentecost <i>Inter-religious Dialogue on Relationships: Affirmation of One Common Humanity</i>	Oct. 6 Mon	Thomas the Apostle: <i>A searching Disciple</i>
	Amos. 9:5-8; Acts. 17:22-28; Ps. 87; Matt. 15:21-28; Gen. 12:1-3; Acts. 15:12-21;		Job 42:1-6; Heb. 13:13-21; Ps. 66; John 20:24-29;
Sept. 27 Sat	<i>The Inauguration of the CSI: Golden Jubilee (1947-1997)</i>	Oct. 12 Sun	Twenty-First Sunday After Pentecost <i>Imitation of Christ in Daily work</i>
	Ezek. 37:15-22; Eph. 4:1-16; Ps. 122; John. 17:20-26;		Ex. 35:30-36:1; 2 Thess. 3:6-13; Ps. 104:10-24; John. 9:1-4; Isa. 28:23-29; or Col. 3:12-17; Eccles. 2:17-26;
Sept. 28 Sun	Nineteenth Sunday After Pentecost <i>The Relationship of Equality in the Family or Equal Sharing</i>	Oct. 18 Sat	Luke the Physician and the Evangelist.
	Job 1:1-5; or Eph. 3:14-19; 42:10-17; Mark 3:31-35; Ps. 127, 128; 6:1-6a; Ex. 2:1-10; 1 Pet. 3:1-12;		Isa. 35:3-6; Acts 16:6-12; Ps. 78:1-7; Luke 1:1-4;
Sept. 29 Mon	Michael and All Angels: <i>Messengers of God.</i>	Oct. 19 Sun	Twenty-Second Sunday After Pentecost <i>Religion and Politics: The Secular State.</i>
	Dan. 17:1-3; Rev. 12:7-11; Ps. 103.15-22; Matt. 18:1-10;		Ex. 32:1-6; 1 Tim. 2:1-7; Ps. 72:1-14; or Mark 12:13-17; Ps. 67; Rom. 13:1-7; 1 Kigs. 3:5-9;
		Oct. 26 Sun	Twenty-Third Sunday After Pentecost: <i>The Reformation Sunday: The Evangelical Experience of the Faith</i>
			2 Kigs. 23:1-14; Rom. 12:1-8; Ps. 46; Luke 19:45-47; Amos 3:1-8; Phil. 3:1-6;

ATTENTION READERS!

Suggest a name for your magazine!

There is a proposal to change the name of the South India Churchman shedding the gender bias that many find in the present name to something that is devoid of any bias and inclusive acceptable to all. Readers are most welcome to send in their suggestions to the editor.

-Ed.

PERSONNEL MANAGER

To Assist the Asst. Director (Administration)

Qualification: Graduate with Personnel Management (Full time Course) and Law Degree (Or) MBA in personnel Management. (Persons with Computer Knowledge preferred)

Experience	—	Minimum 3 years
Location	—	Delhi

Salary: The Basic salary will range from Rs. 3350-Rs. 8450 according to experience.

Apart from this, they will be entitled for Dearness Allowance, Children's Education Assistance, City Compensatory Allowance, Allowance for Technical Books, Contributory Provident Fund, Govt. Pension (FPS), The Leprosy Mission's Financial Assistance after Retirement, Gratuity, House Rent Allowance, Leave/Home Town Travel etc.

FINANCE MANAGER

To Assist the Asst. Director (Finance)

Qualification: Graduate with Cost Accountancy (Or) CA (Persons who have completed CA Inter can also apply) (Or) M.B.A. (Financial Management)

Location: Delhi

Salary: The basic salary will range from Rs. 3350 - Rs. 8450 according to experience.

Apart from this, they will be entitled for Dearness Allowance, Children's Education Assistance, City Compensatory Allowance, Allowance for Technical Books, Contributory Provident Fund, Govt. Pension (FPS), The Leprosy Mission's Financial Assistance after Retirement, Gratuity, House Rent Allowance, Leave/Home Town Travel etc.

The Interested Persons may apply to the Following Address

*The Director
The Leprosy Mission India
CNI Bhavan
16, Pandit Pant Marg
New Delhi-110 001.*

Please mark on the envelop to which post you are applying for.

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2. The Life of John Murdoch—Henry Morris	..	Rs. 60.00
3. Ideals and Reality—M. Abel	..	Rs. 85.00
4. A Dialogue on Dialogue—Israel Selvanayagam	..	Rs. 80.00
5. Christian Contribution To Indian Philosophy—Edit. Anand Amaladoss S.J.	..	Rs. 60.00
6. Biblical Plays—O.M. Rao	..	Rs. 30.00
7. A Place in Creation—David G. Hallman	..	Rs. 90.00
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9. The Gospels with an Indian Face—R.J. Raja, S.J.	..	Rs. 40.00
10. Knowingly or Unknowingly—Justice S. Nainar Sundaram	..	Rs. 25.00
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12. Endeavouring For Christ—Ebenezer Tychicus	..	Rs. 15.00
13. Asramas Past and Present—P. Chenchiah, V. Chakkarai, A.N. Sudarisanam	..	Rs. 100.00
14. Quiz Book for Children in Bible Knowledge—C.H. Gabriel	..	Rs. 35.00
15. Satya Joseph: The Service of Mr. Valiant-for-Truth—Vasanth D. Joseph	..	Rs. 80.00

FORTHCOMING

1. Devotional Talks on the Holy Spirit—Sundar Clarke
2. The Glorious Company of the Apostles and other Sermons—Canon Sell
3. Hymns and Choruses
4. St. John—A Biography—Alan Rudge
5. The Parables of our Lord—Alan Rudge

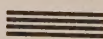
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